

The Missionary Intelligencer.

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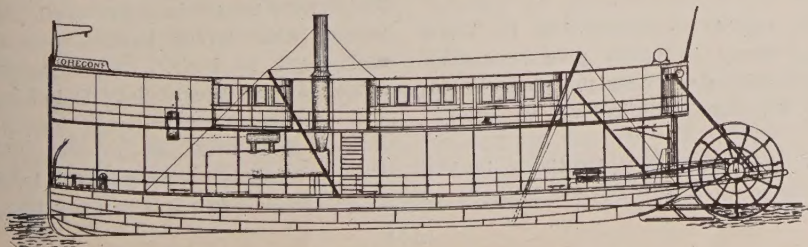
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Address all correspondence to the Foreign Christian Missionary Society, Box 884,
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THE OREGON.

AFTER hearing from Dr. and Mrs. Dye of the need of a Mission Steamer for the Congo and the Bosira and the Momboyo and their affluents, the brethren in Oregon in annual convention decided to provide the necessary funds for such a boat, with the understanding that it should bear the proud name of their State. The Oregon is seventy-five feet long and eighteen feet wide, and will carry twenty tons of freight. She is being built in Pittsburg by the James Rees and Sons Company, and will be finished by the time of the Centennial celebration. It has been proposed to have a dedicatory service during the Convention week. The donors and the friends of the work will want to see this boat. The Oregon will be a great convenience to the missionaries. In that part of the world there are no railroads, and no roads of any kind; the rivers are the highways. In the field occupied by the missionaries of the Foreign Society there are a thousand miles of navigable waterways. The Oregon will enable the missionaries to reach thousands of people who would never come to the stations to hear the gospel. It will preserve the health and prolong the lives of the workers, and will greatly increase their efficiency. The Oregon on the Congo will cost about \$20,000.



FINANCIAL EXHIBIT FOR NINE MONTHS.

The following shows the receipts of the Foreign Society for nine months of the current missionary year:

	1908.	1909.	Gain.
Contributions from churches	3,391	3,435	44
Contributions from Sunday-schools	2,113	2,060	*53
Contributions from C. E. Societies....	966	1,086	120
Individual contributions	921	863	*58
Amounts	\$149,243 50	\$190,339 15	\$41,095 65

Comparing the receipts from different sources shows the following:

	1908.	1909.	Gain.
Churches	\$87,243 41	\$102,003 63	\$14,760 22
Sunday-schools	34,307 80	35,012 38	704 58
Christian Endeavor	7,810 07	8,433 68	623 61
Individual offerings	7,914 61	22,141 20	14,226 59
Miscellaneous	1,818 18	2,491 59	673 41
Annuities	5,100 50	19,934 67	14,834 17
Bequests	5,048 93	322 00	*4,726 93

*Loss.

Gain in regular receipts, \$30,988.41; gain in annuities, \$14,834.17; loss in bequests, \$4,726.93. Note, there is a gain from every source except bequests. The missionary year is now rapidly drawing to a close. Every church and Sunday-school should forward its offering without further delay. We are expecting large returns in August and September. Send to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

EDITORIAL NOTES.

Woe is unto Me, if I preach not the Gospel.

The Bible, up to the present time, has been translated into more than five hundred languages and dialects.

Because so large a number of new missionaries was sent out last year, the Society is unable to greatly increase the force this year.

It would be interesting to know how many churches give less than one-tenth as much as the pastor's salary for Foreign Missions.

There were sixty baptisms in the Claveria district of the Philippines

last year. The chapel there was destroyed by a severe storm, but it is being rebuilt.

The population of the globe is roughly estimated at 1,500,000,000; and the already evangelized at 500,000,000. This leaves 1,000,000,000 yet to be reached by the Gospel tidings.

From every field the cry for reinforcements comes in every mail. The people were never before so ready and eager to hear. But without a larger income the Society is helpless.

W. R. Lloyd has this to say: "The July number of the Missionary Intelligencer is fine and full of good things.

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I am with the new secretary. The good work must go on. The Lord be with you."

The church at Eugene, Ore., has pledged \$1,136 toward the Congo steamer. This, besides other missionary offerings. Eugene is in the Living-link class. The pastor is J. S. McCallum.

It will be a great help to the Society if the churches and Sunday-schools will kindly send in their offerings at once. Much money is needed for expenditure on the foreign fields at this time.

J. E. Dinger, of Fort Worth, Texas, writes: "'Where the Book Speaks' fell into my hands the other day. It is great. Send me one." Copies can be ordered from the Society or from Fleming H. Revell Co.

China annually gives for idol worship \$400,000,000, and of this amount seven-eighths is given by women. Three-fourths of this is given by women who can not afford even the coarsest kind of food.

The *Missionary Review* of the World and *The Intelligencer* can be secured for a year for \$2.50. Subscribers to the *Missionary Review* can obtain both for the same price by ordering through the Foreign Society.

Professor Ishikawa, from Drake College, Japan, will be at Pittsburg. He expects to sail from Yokohama in August. He will represent the Japanese Christians connected with the Foreign Society in the Land of the Rising Sun.

There are churches that give two dollars for missions, and others that give ten dollars for every dollar they spend upon themselves. This is as it

should be. The Lord has put it into their power to do it. They are all the richer and stronger for what they do.



Mr. and Mrs. Herbert Smith,

graduates of Bethany College, who have sailed for Bolenge, Africa. The special gift of our Chicago brethren, who presented \$1,000 to Dr. Dye, made possible the sending of these fine young people.

The Society has never closed a year in debt. It has gone as fast and as far in enlarging the work as the receipts would admit; but no farther. The managers believe in keeping out of debt. Situated as the Society is, a debt would be most injurious to the work.

Every church should seek to raise up some workers from among its own number for the mission fields. It is well to give money; but the Lord cares more for life than he does for money. The choicest of the young people in the churches should be trained for the service. If they need assistance while being trained, the church should give it.

A great missionary pageant and exhibit is to be held in Boston next spring. Fifty-eight organizations are co-operating in this world exhibition. A similar exhibit has recently been held in London. It stirred the whole city, and was a rare means of missionary education.

It is doubtful whether anything has contributed more to modern missionary opportunity than the marvelous annihilation of distance. Our world is not large any longer. Invention, investigation, commerce, and exploration have shortened its girth and made the last remote land accessible.

In its notice of "Indian Folk Tales," by E. M. Gordon, the Church Missionary Review, of London, says, "Students of folklore will hail this book with gratitude." Some copies of this book by one of the missionaries of the Foreign Society are for sale. The price is eighty cents. Orders can be sent to F. M. Rains.

Many Sunday-schools that were obliged to delay the Children's Day exercise are planning to observe the day in August. Those that feel they can not have the exercise should at least take an offering for Foreign Missions and send it in. Every school should be loyal to the great foreign work in this centennial year.

Australasia is to be represented at Pittsburg in October. Four men are planning to attend the Centennial celebration. These are Thomas M. Hagger, J. C. Pittman, A. C. Rankine, and D. A. Ewers. These men from under the Southern Cross will receive a most cordial welcome. It is hoped that others will come also.

The American Board has ninety-five workers in India and Ceylon. Nineteen of these are children and eleven

are grandchildren of missionaries still living. The same spirit of consecration that sent out the parents appears in their offspring. The beauty of the Lord rests upon these workers, and his glory upon their children.

A certain bishop once gave a lesson in grammar. He said: "We have learned to say, 'First person, I; second person, thou; third person, he.' But that is wrong. The Christian's grammar is, 'First person, He; second person, thou; third person, I. And 'He' means God, the First Person in the first place. And 'thou' means my fellow-man. And 'I' myself comes last."

Dr. John Scudder, the first Medical Missionary from America, went to India in 1819. Ten of his children and fifteen of his grandchildren have given their lives to missionary service. The name of Scudder is one of the great names in missionary history. God has signally honored this family in calling so many of its members to take part in the evangelization of the world.

Let it be borne in mind that the best men and women are needed for the fields. Those who lay foundations and superintend the work in its formative stages should be wise master-builders. The Lord showed his estimate of mission work when he called Barnabas and Saul to it. Pioneers in every field should be the ablest men. After a work is established, men of smaller caliber can carry it on.

One hundred thousand dollars could be advantageously used this year in providing buildings and other equipment for the workers now on the fields. One mission asks for \$35,000 for buildings alone. This request is reasonable. Schools and chapels and homes are needed, and they are

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needed now. If the necessary equipment could be provided, the work would go forward by leaps and bounds.

The visits of Fred E. Hagin and H. P. Shaw and Dr. Wakefield are doing the churches great good. Living missionaries, fresh from the field, can talk about the work as no one else can. Men who have put their lives and their all into the cause, have a message that compels attention and that thrills all who hear. The addresses of these men are as bread on the waters; the fruit will appear after many days.

The *Intelligencer* should be read from cover to cover. It is worth reading. The reports from the field should receive special attention. Having been read and digested, it should be loaned out to neighbors, and then filed away for reference. There is no literature published that will so richly repay being read as missionary literature. It tells what God is doing to redeem the race. That is what His children should most wish to know.

The wealth of Protestant Christians in America is about twenty-five billions of dollars. One-fiftieth of what is added to that each year with what is already given would be sufficient to support the evangelization of the world. One postage stamp a week from every church member in America, would yield twenty millions a year. If one-fourth of the Protestants in Europe and America would give one cent a day, the aggregate would be one hundred millions.

A marvelous awakening is taking place in Korea. Reports are that the people are being very much oppressed by the Japanese, who are flocking to that country. Japanese soldiers and officials are everywhere pressing upon

the people the claims of their dominion. The very resentment and despair resulting from this condition seems to be driving the people to a search for God. Widespread revivals under the direction of the missionaries are everywhere evident.



W. L. Mellinger,

until recently pastor at Ashland, Ore. This church has entered the Living-link class by giving \$660 for the Congo steamer, besides the regular foreign offering.

Prof. E. D. Burton, of Chicago University, has been visiting the Orient to study the educational situation. In China, he said that, in his opinion, Christianity had an opportunity which was unparalleled in history for centuries. This he attributed to three causes—the success already attained, the growth of international relationship, and the awakening of China. One of the chief necessities of the situation, in his opinion, was to create a strong Christian community.

The medical work in Lu Cheo fu has grown so great that Dr. Butchart

can not carry it on without aid. He should have one or two physicians associated with him. Last year he and his Chinese assistants treated over thirty-three thousand patients. Many of these were taken into the hospital and operated on. It is easy to see that no living man can do all the work that needs to be done in that part of the empire. There are two millions of Chinese in his field.

Dr. Dye has sailed for Bolenge. Mr. and Mrs. Herbert Smith have gone with him. Three others expect to sail for Africa in October. Dr. Dye has made a permanent place for himself in the hearts of the people. Bolenge has become a household name wherever his voice has been heard and wherever our literature is read. Mrs. Dye and the children are in Eureka. The prayers of many thousands will go up for this family in its separation. Dr. and Mrs. Dye have rendered the cause of Christ heroic service.

The Bible to-day is the most popular book printed. More copies of it are sold each year than of any one hundred other books combined. The British and Foreign Bible Society alone, issued more than 5,000,000 copies of the Bible last year, and the American Bible Society more than 1,500,000. The total number of Bibles in English, produced each year is nearly 10,000,000 copies. And it was Robert Ingersoll who declared ten years ago that the Bible was an exploded book and within ten years would be an unread book.

There is an occasional note of pathos in the letters that come to the office of the Foreign Society. A good superintendent from Tennessee wrote, the other day, that the elders of the church had spoiled his plans for a Children's Day for Foreign Missions.

When they discovered that he was training the children for Children's Day, they peremptorily locked him and the children out of the church, after destroying the literature that he had received. It seems sad that such prejudice should exist in these enlightened days.

It is proposed to establish a great union medical college in Nanking, China. Such a school will train hundreds of Chinese physicians, who will occupy many centers and carry on medical work of a scientific character. This will be more economical and better in every way than for the different societies to attempt to send out medical missionaries in sufficient numbers to do all the medical work that should be done. Dr. Macklin is asking that two men be sent out by the Foreign Society as our quota of teachers for this college.

The Christian Woman's Board of Missions is to be congratulated on entering its new and commodious quarters. The Board will be housed under the same roof as the Training School. This will be a great thing for the Secretary and Treasurer, and the office force. They will have room enough for all purposes. In their fire-proof vaults all valuable papers can be kept in safety. The workers can do more work in a day and do it with greater ease than in their former quarters. It is to be hoped that other societies will be similarly housed before many years go by.

The Laymen's Missionary Movement is planning the greatest campaign of education that has ever been undertaken by the forces of Christendom. Sixty men's missionary conventions within six months is the plan. The conventions are to begin in the fall and will be held in half a hundred

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principal cities of America. This campaign will culminate in a National Missionary Congress in Chicago in April, 1910. This is the most marked sign of the world's conquest since the apostolic age. Leaders and missionaries of all Protestant boards will participate in this great campaign

One hundred of our churches are in the Living-link class. In most cases the Sunday-school combines with the church in this offering to support a missionary. These one hundred churches and Sunday-schools give approximately \$60,000 a year for Foreign Missions. This is a little less than one-third the entire amount given by our churches and Sunday-schools. One hundred of our churches and Sunday-schools give \$60,000, while 3,500 give \$140,000. The Living-link churches and Sunday-schools in their combined offerings average \$600 each, while the remaining 3,500 average \$40 for each combined church and Sunday-school offering. Our great need is an advance in the average gifts.

The time was, and not very long ago, when an offering of one hundred dollars was considered a handsome amount for Foreign Missions. Thirty years ago there were only two or three churches giving that much. For some time enough to support a missionary has been considered a great amount, something to call forth commendation. The time has come or should have come when a long step should be taken in advance. There are churches in America that give \$25,000 each and do not think they are doing anything worthy of mention. There are churches that should no longer be content to support one missionary; they should support a family or a station. When a people reach and pass their hundredth year they should put away childish things

and do things on a scale worthy of strong men.



Mrs. J. C. Archer,

of Jubbulpore, India. She is the new Living-link missionary of the First Christian Church, of Youngstown, Ohio, of which J. R. Ewers is pastor.

If a church that erects a splendid building for itself would then proceed to spend as much for the work on the mission fields, the Lord would be pleased and his cause would be advanced. Building a house of worship enriches a church and does not impoverish it. The building of a house of worship should be followed with a great enlargement of effort in other directions. One church had its building burned soon after it was finished. The church was not discouraged, but went to work and put up a better one than the one that perished in the fire. Even then no one gave more than he was able. This shows what a church is able to do.

EDITORIAL.

“THE TIME IS SHORT.”

The books of the Society close on the last day of September. That day is now almost in sight. What is done for Foreign Missions this fiscal year must be done in the next two months. The friends of the work should bear in mind that there is no time to lose, if they propose to do anything.

Churches and Bible-schools and Endeavor Societies that have made offerings should see to it that they are sent in at once. Every year, for some reason, a large number of churches and schools delay forwarding their money. In hundreds of cases it is not forwarded at all. The money is given, but is not sent to the Society. It is left in the general treasury and is used for other purposes. Faith is not kept with the donors. This should not happen this year. Those that have not made offerings as yet, should arrange to do so without delay. The time that remains is short.

This has been a glorious year in the history of the work on the fields and in the history of the work at home. New churches have been organized. Existing churches have been strengthened. Tens of thousands have been added by confession and baptism. The attendance at the Bible-schools has been marvelously increased. Adult classes almost without number have been organized. The Brotherhood of the Disciples of Christ has been organized and proposes to do a man's work in a man's way. Missions are a man's work. All this increase in the forces should mean a corresponding increase in the number and amounts of the missionary offerings. No church, and no school, and no redeemed soul should be content to let the year close without a worthy offering for the extension of the Kingdom of God. Every church and every member of every church should determine to have fellowship with the Father and with the Son in the great work of evangelizing the world.

Pittsburg will be thronged with friends of missions in October. There will be such a gathering of the Lord's hosts there as the world has never seen before. Those who fail to make offerings before they go will not be able to rejoice with those that do rejoice on that occasion. Only the sowers and the reapers can rejoice together; the onlookers throughout the year will be onlookers still. The blessing of the Centennial will not be for them.

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These are days of large things. God help us to do our full duty between now and the last day of September. Brethren, "The time is short," let us make the most of it.

DO N'T FORGET THOSE BIBLE COLLEGES.

We believe that the proposed new Bible colleges for Africa and the Philippines will become an assured fact. Only about \$5,000 of the needed \$50,000 remains unpledged. We must not fail in this great enterprise. R. A. Long, of Kansas City, has promised the last \$10,000 if the other \$40,000 is raised. We believe the \$5,000 necessary for the securing of Brother Long's gift will be found. A few weeks ago a life-long friend of the Society gave \$4,000 toward these two schools. He does not want his name to be known. His gift is not an annuity, but a straight gift. He is a poor man, too. He believes that the establishment of these institutions for the training of native evangelists is a strategic move. He feels that these agencies will greatly multiply the progress of the kingdom. And he is right. If Christian people want a "gilt-edged" investment for time and eternity, here is the opportunity. Only God can measure the returns.

Many more of our people should respond to this important call. The balance must be raised soon or we can not lay claim to Mr. Long's offer. His generous proposal is a challenge to all who can give. Many people of some little means may feel that they can not give outright to this because they need the income on their money. To such the Annuity Plan should appeal. The year is nearing its close. The days are few for the completion of this undertaking. Let us cheer the hearts of the good missionaries at the front by making possible this much-needed enterprise.

A PLEA FOR UNCOMMON SERVICE.

C. H. Spurgeon said: "Jesus Christ deserves to be served after an extraordinary manner. Was there ever a people that had such a leader or such a lover as we have in the person of Christ? And yet, my dear friends, there have been many impostors in the world, who have had disciples more ardently attached to them than some of you are to Christ Jesus. When I read the life of Mohammed, I see men who loved him so that they would expose their persons to death at any moment for the false prophet, dash into battle almost naked, cut their way through hosts of enemies, and do exploits out of a passionate zeal for him whom they verily believed to be sent of God. But it is wonderful when we consider what the Captain of our salvation hath done for us, that we are content to be such every-day nothings as the most of us are. Ah! if we did but think of His glory,

and of what He deserves, surely we should do something out of the common; we should break our alabaster box and pour the ointment on His head again."

What Mr. Spurgeon says applies to us with special force in this Centennial year. This is a time for heroic service. The gifts for missions should far exceed in number and in amount those of any previous year. A year of splendid achievement will do more than anything else to make a worthy celebration in Pittsburg possible.

WANTED—A MEDICAL MISSIONARY FOR AFRICA.

Dr. Dye confidently expected to take back a medical missionary with him for the new station at Monieka. Two men offered to furnish the funds needed to pay his salary, his passage, and his outfit. One of these men lives in California; the other is a Belgian official and lives in Congoland. As Dr. Dye has gone in and out among the churches and addressed conventions he has spoken of this need; of the openings for medical work, and of the joy the worker would find in the service. But no suitable man responded to his appeals. He has gone back without the reinforcement needed.

Africa still needs a medical missionary. Whoever goes out to help in that work should have good health and a vigorous constitution. He should have a dash of heroism in his nature. He should be able to rough it as Paul and Paul's successors have done, and take pleasure in it. He should be well equipped as a physician and surgeon. At home one can call in counsel at any time; there he will be a hundred miles or more from any other member of his profession. His life should be hid with Christ in God. He should be a man of unfeigned faith. Otherwise he will soon grow weary in the work and retire from the field. He should be first of all and last of all, a missionary, able to preach the gospel as well as to heal the sick. The medical work is auxiliary to the evangelistic. He should be a man like Moffat or Livingstone or Biddle. He should think light of hardships and loneliness and tropical heat and the lack of social advantages. The man needed will feel as Paul did, that God honored him in calling him into fellowship with himself in this work.

There is no dearth of medical men in America. There are thousands who are waiting for patients. The man who goes to Africa can have a hundred patients on the day of his arrival, and as many every day as he can possibly care for. He will have all the diseases known in America, and many others, to treat. He will have all the experience in surgery that he can desire. His life will count for immeasurably more there than here, as the need is infinitely greater there than here.

The missionaries say that the man for Monieka should be married. His wife will teach the women many things they need to know. She will make a Christian home, one of the most effective of all evangelizing agencies. She will show the natives how divine a thing a woman may become.

With proper care a man may have as good health there as at home, and live as long. No man throws his life away, in any sense, in responding to a call like this. The position is one that the most capable young Christian physician in the world might well aspire to fill. In no other part of the world will his life count for more.

Those who are interested in the extension of the Kingdom should unite with us in asking the Lord of the harvest to send such a man to Africa forthwith. The right man will go when he knows of the nature of the position and the good that he can do in it. The right man will find more joy at Monieka than any king alive on his throne.

EVERY SHOULDER TO THE WHEEL.

This has been a good year. A glance at the table of comparative receipts will show that at present writing the Society is over \$40,000 in advance of the income for the same period last year. Year before last, 1906-'07, was our great banner year. Financial prosperity was at its height then. So strong has been the advance this year that we are now more than \$10,000 ahead of the income for 1906-'07. We believe that the proportionate receipts will continually increase until the books will close September 30th with the record of at least \$60,000 gain over last year. We must not be satisfied with less than this. It must be remembered that our expenditures last year exceeded the income by \$26,011. Had there not been a good balance from the year before we would have closed the year in debt. Much new work had been outlined and the Society was bound to keep some of its promises to the workers at the front. Last year twenty-four new missionaries had been appointed. They were all sent to the field. The fact that the receipts were overleaped in expenditures last year, made it all the more necessary to have large receipts this year. To go up to Pittsburg with less than \$350,000 this fall would sadly embarrass the work. The growing work demands greater expenditure. The steamer for the Congo must be completed. The Bible colleges for the Philippines and Africa are incumbent upon us. Our missionaries in far Tibet must have a hospital and houses in which to live. We can not rightly enjoy our comfortable homes and keep them in mud houses. The building of a church and school building at Matanzas, Cuba, is imperative. We have owned the lot there for two years. That growing congregation and Sunday-school are housed in a miserable shack. We must do bigger, better things on all the

fields. In order to do what we are in duty bound to do, the income must be far larger than ever before this year. It is our Centennial Year. The year of high ideals, of worthy undertakings. Let every friend of the world-wide work do the part worthy of a loyal disciple. We should yet gain \$35,000 more over last year. This would put the receipts up to \$350,000. The letters from the fields, of victories gained, demand it; faithfulness to our splendid missionaries demands it. The ability of our people demands it. The obligations and opportunities of our great Centennial year demand it. May God help us to do it!

MISSIONS IN A TEA KETTLE.



Mrs. J. C. Ogden, of Batang, on the Tibetan Border, together with Tibetan teacher and his family. They are all seated in one of the huge Tibetan tea kettles.

CONTRIBUTED ARTICLES.

THE SICK AROUND HIM LAY.

DR. E. I. OSGOOD.

There is a little baby which comes to the dispensary every day, so healthy and round that one feels constrained to pinch its fat little cheeks. But somehow, upon the bones of the forearm, there is a piece of bone infected, and a constant discharge of pus comes from a little fistula. Nothing but surgery can relieve the condition, and we have the monopoly of that branch of science in Chuchow. So that otherwise healthy baby has been twice under the anæsthetic as we have dug away at the root of its trouble.

There is a man who comes in with a badly diseased hand. The bones of the little finger were all diseased and useless. Constant pain was his companion. We treated the trouble for a few days until some of the poison could be removed and then he, too, lay down on the operating table and the offending member was removed. In two weeks he went home minus a finger, but with his hand healed and useful. His hand, and perhaps his life, would have been the forfeit had we not been here.

A little twelve-year-old girl was carried in. She had been suffering for days with an abscess under the knee. The pus was burrowing along the connective tissue. Could she stand the extra pain of having it lanced? "Yes, if the foreign doctor would do it." Now she is walking again.

Miss Clark, in one of her country rides to Christian homes, found a woman neglected and lying off in the corner of a dark room. She persuaded the people to let her bring the woman to the hospital. They did not care what became of her. The husband had already cast her off and wanted her to die. He was living with another woman. She is now healed and wants to become a follower of Christ.

"When a baby does not breathe and will not when you put aromatic herbs to its nostrils, it is dead and can not be saved." That is what the Chinese women say, and they have it from bitter experience. But the other day they watched us and helped us while we spanked and dashed cold water upon a little form until it began to gasp and breathe.

For four days the mother had been in labor and no methods known to the Chinese could have saved either her or the little one. While we worked over the case, the Christians were in their weekly prayer-meeting praying. God heard the prayers and blessed the work.

He did more than we asked. The husband and wife, while church-members, had grown cold, and the Christlike spirit was not to be found within their hearts or lives. When God saved both baby and mother by

his agent, the missionary, then the spirit of Christ knocked again at the door of their hearts and they opened the door. The young husband prayed for forgiveness as he confessed his sin, and publicly praised God for hearing the prayer of his children in their behalf.

God is using the case in a very wide way. Women are seeing the power and wisdom of God in the medical missionary, and are flocking to the hospital and dispensary.

Before breath came to that little body, the grandmother held it in her hands, and with a sign of hopelessness, said: "O, what a well-formed little body." Now every morning she washes and tends it with a heart full of joy and a face beaming with smiles. "Surely," she says, "God's grace was very manifest when he brought breath back to the little body."

Another mother lay and suffered for days after the baby was born. Chinese physicians came and went and still she suffered. Then, when other hope was gone, they called the medical missionary, and the trouble disappeared—to them—like magic. Would that all cases might be so easily healed. So God opens the doors one by one. What joy to work for him.

Chu Cheo, China.

THE MATTER OF MISSIONARY AND PHILANTHROPIC OFFERINGS IN THE BIBLE-SCHOOL.

DR. R. C. BELDING.

You well remember the story of the boy who from childhood was devoted by his mother to the temple service. The influence of that training was manifest in later years, so much so that after serving Israel for many years as a Circuit Judge, when ready to lay down his work and commit it to younger hands, the people paid him this tribute, that he had always dealt with them in perfect equity, and that the glory of God and the welfare of the nation had been his chief concern.

The impression made upon the mind of Moses while he was yet under the care of his mother was that which in later life led him to forsake the court of Egypt and cast his lot with the people of God.

Esther's home influence was such that when she became queen, and the extermination of her race was threatened, she willingly risked her life to save her people.

A multitude of examples might be adduced to show that the rule, "Train up a child in the way he should go, and even when he is old he will not depart from it," is a good one.

The Romanist, understanding the importance of early impressions, says: "Give me the child for the first seven years of his life and you may have

him all the rest." This is the formative period, and the child learns more in those few years than in many subsequent ones.

To create a spirit of benevolence in a child he must practice benevolence; must have worthy objects placed before him. It is not difficult to interest the little ones in missions. Their hearts are responsive to the woes of the heathen, whose physical degradation and moral degeneracy are so much in evidence if only they are made acquainted with their condition and the requirements of the case.

It will appeal to the child that the heathen's greatest need is for a knowledge of a Savior and a Christian civilization, and that this knowledge can only be obtained by some one preaching the gospel to him, and that money is necessary for the preacher's support while he devotes his time to the work. He will be happy in doing his part toward bringing joy and gladness to these benighted souls.

In educating the children it would seem to me the part of wisdom that they be urged, so far as possible, to use money of their own earning in making their gifts to the Lord's work. This will mean much more to them than an offering that costs them nothing.

They ought to be thoroughly enlightened as to the destination and disposal of their gifts and their attention called, from time to time, to what is being accomplished by their means. This will have a salutary influence upon their minds and lead them to think that if the salvation of the heathen is of so much importance surely their own salvation ought not to be neglected. A child whose life is filled with good deeds will not go far astray.

Now is the time to instill into their minds the fact that "the earth is the Lord's and the fullness thereof, the world and they that dwell therein." Also that it is the Lord who gives power to get wealth, and that he requires at least a tenth of our income that it may be devoted to his service.

The zealous interest of the child will often communicate itself to the adult, and thus an enlarged missionary constituency will be formed and an added force will be available for the world's conversion. With a race of men so educated in childhood, what good things may not be expected of them?

As to the manner of giving, we have found, in Troy, that those who contribute a few cents regularly each week give more easily a larger sum than the one who makes but a single contribution in the year. The Troy offering of over three hundred dollars this year averages about two dollars per member in our school.

Children's Day is the one great event in the year in our Bible school. Attention is frequently called to it and instruction is given in regard to its significance. More or less rivalry is engendered between classes as to which one will bring the largest offering, and when the great day has come

and announcements are made of the gifts of each class, even the smallest children show their appreciation of the competition.

It is not many years since there was no stated opportunity for children to contribute to the cause of missions. Then the offerings were small from all sources as compared to those of the present day. Now the combined offerings of the Bible school and Junior Endeavor societies make a goodly showing, and the outlook is splendid for the future. God be praised for the active benevolence of the children.

Troy, N. Y.

REFORMS IN CHINA.—IV.

JAMES WARE.

POSTAL REFORM.

The inauguration of a postal system on modern lines, under the direction of Sir Robert Hart, was a gigantic undertaking, and difficult for those Westerners to appreciate whose memories do not extend beyond the convenient and well-organized system of their own times.

For centuries the transmission of letters and moneys had been in the hands of private firms, whose families had handed down the business from one generation to another. These private agencies were supplemented by a Government courier service, which took charge of official correspondence only. Later, upon the opening of Tientsin and other northern ports, this service was extended to Shanghai during the winter months, when the northern ports were ice-bound. The couriers were mounted and carried yellow flags which gave them the right-of-way all along the route. Every thirty miles they changed horses, and were required to go continuously without rest until they had delivered their dispatches.

For twenty years the Government had been mooted postal reform, but on account of the great power wielded by the private firms, had hesitated, doubting if it were possible to change the old custom. When the edict finally appeared, surely enough the firms combined and showed such determination that, in order to conciliate them, the Government agreed to carry their mail-bags prepaid for a nominal sum. But this opposition only lasted until the people had had time to test the new arrangement. The fact that letters could be carried for one tithe of the previous rate and with far greater rapidity soon removed their prejudices and carried them *en masse* over to the side of the Government.

Until quite recently, the Chinese service did not handle foreign mails outside of those carried by the couriers. Each treaty port had its own system, including its own stamps. These were generally the personal property of the enterprising and self-appointed postal agent, who did a lucrative business, mainly with collectors. All these agencies have been absorbed by

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the Imperial Government, which now controls the entire domestic mail business of China. But foreign mails for ports outside of China are still carried by their respective governments, as China has not yet been admitted into the International Postal Union. The new service is increasing by leaps and bounds. In 1905, the first year of the new service, the number of articles posted totalled 113 million. In 1907 the total was 167 million, an increase of fifty per cent. Parcels rose from one million to 1,383,000. Money orders increased from \$821,000 to \$1,540,000. Among the parcels were many packages of Scriptures, 10,000 volumes in all, besides large quantities of scientific and Christian literature from the tract societies. This kind of literature may now be safely and economically transported to the remotest parts of the empire through the mails. All of the above business passed through 2,803 offices and agencies. As China is a nation of readers, the amount of postal business that will be done when post-offices have been established in every town and city of this vast empire can only faintly be conceived.

Naturally the inauguration of the new system is attended with difficulties, chief among them being the following:

1. There is a lack of honest men to take charge of the money order offices.

2. As the currency varies widely in every province (sometimes in adjoining cities) money orders are being used for speculative purposes.

3. There is a constant smuggling of letters by the old firms and by private individuals.

4. Forging of postage stamps.

5. As the mails to foreign countries are not handled by the Imperial Government, this involves quite a serious monetary loss.

6. The postoffice windows used to be filled with letters bearing cancelled postage stamps. The Chinese could not understand why a stamp should not be used the second time just because it lacked a little mucilage.

But apart from the actual financial return, the value of a national postal system to such a nation as China can not be estimated. By initiating a one-cent rate (the lowest in the world) throughout the empire, it is instituting a new form of correspondence and thereby unifying families, provinces, and the whole empire.

By a recent edict the system is to be extended to Tibet, where post-offices are to be opened at Lhasa, the capital, and other large cities. This is another wedge driven in for the opening of that hermit kingdom, the last country on earth to be opened to the gospel. From a missionary viewpoint, the present position of Tibet is analagous to that of China about seventy years ago. At that time missionaries were gathering at every port easily accessible to China, where they studied the language and in other

ways prepared themselves for entering China as soon as her ports were thrown open to them. At the present moment our missionaries are at Batang, and others, including representatives of the Chinese Church, are congregated at many other points on the Tibetan border, preparing themselves for entering its gates, the opening of which appears to be imminent.

Finally, it must not be forgotten that the Christian Church has supplied the postal administration with many of its best officials, some of whom are now in remote places of the Chinese Empire, the only ambassadors of Christ to their countrymen.

Shanghai.

A GREAT YEAR AT THE LU CHOW FU HOSPITAL.

GEO. B. BAIRD.

Dr. Butchart has been absent from us, but his spirit has been present with us. He has been living and working in the lives of the young men whom he has taught and trained. Could a man ask for greater praise and testimony than this, that a man so does his work and so trains his assistants that when he leaves the work goes on as before? This is a testimony of the permanency of the work Dr. Butchart has done in Lu Chow fu.

The report for the Lu Chow fu hospital for the last year is very encouraging. In the first place, some of our best missionaries doubted the wisdom of leaving the hospital open in the hands of Chinese doctors when Dr. Butchart left for his furlough a year ago. But Dr. Butchart had faith in the men he had trained and was willing to trust the name and reputation of the hospital in their hands. He has no reason to be disappointed in the results. The two Christian Chinese left in charge were Dr. Tsao and Dr. Liu. These men Dr. Butchart had trained for several years. Under these two men are six other young men who are students and helpers. These men have all been kept very busy, and the hospital has been taxed to its capacity. The work has gone on with no perceptible decrease, except in the out-call work. In the regular clinic the number of patients was only about one per cent less than last year while Dr. Butchart was here. All told, 32,767 cases were treated. This is a great record and shows the remarkable influence and helpfulness of the hospital in this needy field. The field receipts were almost as large as any preceding year, \$2,696. Mexican. This sum was paid by patients. There were more opium suicide cases and more operations than ever before. The in-patients were five per cent less than last year.

The closing month of the year brought some new cases to our attention. Eleven people came to the hospital to break the opium habit, and were sent out free from the appetite. At the close of the year ten others were in the

hospital to break the habit, but they did not go out until the following month. This makes twenty-one cases in all, three of whom were women and one was a Taoist priest.

The out-call work quite naturally decreased very much with the departure of Dr. Butchart. His influence is far-reaching in the city and in the whole region. He is known everywhere and in constant demand while here. But the two native doctors have had many calls to the Yamen and to the homes of the gentry. They have had several calls from out-of-town places. One call came from Lu-an-djo, forty miles away. The man sent money to cover all expenses of the trip, and urged Dr. Tsao to come at once.

The reputation of the hospital and the medical work seems to have suffered nothing at the hands of these faithful and able men. They have been successful in their treatments. The entire responsibility of the hospital, both medical and religious, has been borne by them. About the only responsibility taken by the foreigner has been the financial accounts. Mr. Brown had charge of these until I came last fall. I had planned to give much personal attention to the evangelistic work in the hospital, but the press of other work made this impossible. Almost every day either Mr. Brown or myself have been at the hospital, but not for any regular evangelistic work. I wish I were free to give my whole time to the evangelistic work among the in and out-patients of the hospital. This could



The staff of medical workers at the Lu Chow Fu Hospital. The man to the left is Dr. Lin, the one to the right, Dr. Tsao. The others are their assistants.

easily employ the whole time of one man and would amply repay him for his work, but the other work can not be left undone. Mr. Yang, who has been preaching to the patients both in the waiting room and in the wards, is at present in Nankin, attending the Bible College. We thought it wise to send him down there for a few months, although it made more work for the hospital men. Dr. Tsao and Dr. Liu have held regular religious services each morning for those who come to the hospital. One of the in-patients last month was a graduate of the Government college here in the city. At present he is teaching in Liung-yuen, where we are opening an out-station this year. Before he left the hospital he publicly professed his faith in Christianity and enrolled himself as a regular enquirer.

Dr. Butchart is known by almost every man in the city. We seldom go anywhere without having some one inquire about him and ask when he is coming back. We hear only words of praise from the Chinese everywhere. They know him and love him. It will be a day of rejoicing, both to the foreigner and the Chinese, when he returns to us. His work here, with that of others who have worked with him, has meant the sowing of many seed. Everywhere we can see them beginning to take root. We all feel that a brighter day is dawning upon the work at Lu Chow fu.

A PERIOD OF HEART-SEARCHING, RANGE-FINDING AND LOIN-GIRDING.

W. R. WARREN.

If it is necessary for the business house to take stock once a year, and the bank to balance its books every night, surely the people who are engaged in the greatest undertaking since the days of the apostles ought to get together at the end of a hundred years and search their own hearts to the bottom. From the first we have repudiated the practice of those who merely say prayers when they ought to pray. Have we, individually or collectively, fallen into a more pernicious satisfaction with mere forms of godliness? We have insisted that every individual should have actual and living faith of his own. Have we become content with the substitution of certain formulas? We have contended earnestly that every Christian should be an evangelist. While maintaining a formal equality between pew and pulpit, have we not allowed a great gulf to be fixed between preacher and people, demanding different standards of conduct and consecration? At the end of a hundred years let us have the courage to face ourselves squarely and see what manner of people we are in the sight of God.

What we undertook a hundred years ago, marvelous as are the achievements for which we must praise God, is still largely unaccomplished. With

intelligence and precision we must chart the unconquered fields, locate their strategic points, and definitely assign to every end means sufficient for its accomplishment. The evangelization of the whole world is long range work. Pittsburg is the place from which we are to find the range. This must be done, not only by a few leaders, but by the whole great equal hosts of the Lord.

The one reason the world has not yet been evangelized is because the church has not undertaken the task. A hundred years ago only an individual here and there acknowledged any responsibility in the matter. One of the most marvelous changes of history is the development of missionary interest which this century has seen, but even yet the Disciples of Christ are giving an average of less than one cent a week for preaching the gospel to the thousand millions that have never heard it. It is time for us to gird our loins for the task assigned by our Redeemer. Come up to Pittsburg as to a muster of the army of the Lord. A new century is before us, a world crying for the gospel is open to us; the Son of God, mighty to save, is our Commander.

THE DEBT OF THE ENGLISH-SPEAKING PEOPLE TO MISSIONS.

G. H. C. STONEY.

Somewhere about the time when Abraham left the banks of the Euphrates for the sacred soil of Palestine, another migration was taking place in the region to the east of his native land. The emigrants called themselves Aryans—the noble, or the erect people. Impelled by war, or multiplying numbers, or, it may be, by the desire to enrich themselves with the plunder of a weaker people, or that restless craving for adventure which is so strong a trait of their descendants, they left their home east of the Caspian Sea and north of the Hindu Kush Mountains, crossed the mountain barriers that intervened, and spread themselves over the fertile plains of the Punjab, that section of northwestern India lying along the Indus River. From them are descended the Brahmins and Rajputs of India, the dominant races of that great section of the British Empire.

They were not the only settlers who, it is thought, left that strange, far-off land to seek new homes elsewhere. There were other migrations, perhaps earlier, perhaps later; at all events, long prior to the dawn of history, or even the mysterious and shadowy twilight of legendary lore. The first horde to leave, it is supposed entered Europe, north of the Black Sea, and traveling far to the west, spread themselves to the utmost limits of the continent, peopling Spain and France, England, Scotland, and Ireland. They were the progenitors of the various Celtic peoples. Another vast body, moving to the south and west, became the founders of the great

nations of Greece and Rome. Still another movement took place, or perhaps two, resulting in the transplating of the great peoples called Teutons or Germans, and Slavs, or Russians and Poles. Besides these, there was a movement into Persia, perhaps coincident with that into India, so that, if our scholars are correct in their surmise, the Brahmin of India, the Iranian of Persia, the Armenian, and practically all the peoples of modern Europe, as well as the white races of the entire American, Australian, and African continents belong to this ancient vigorous and noble stock.

The island of Great Britain, the home of the English-speaking peoples of the world, was, together with Ireland, France, and Spain, settled by Celtic tribes. At the beginning of our era some of these had learned to till the ground, but the majority lived a primitive life, keeping flocks and herds. They moved easily from place to place as necessity or inclination prompted. Their dwellings were round huts of wood or reeds, built in the forests and marshes which then covered the country. They were ignorant of all the refinements of civilized life, and owned and wanted little. They tattooed their bodies, and stained them blue and green with wood. They were great warriors, and especially proud of their feats in horsemanship. Their priests were called Druids, and their sanctuaries were dark groves in the forest. Their superstition was one of the most terrible ever invented. Only the initiated could learn their doctrines, and they were strictly forbidden to put them in writing. They offered human sacrifices. Their victims were usually criminals or prisoners of war, but sometimes the innocent suffered. On very great occasions immense figures made of plaited osiers were filled with human beings and then set on fire. Their priests lighted fires on the battlefields to sacrifice the captives.

Julius Cæsar invaded Britain, B. C. 55. He is the first to give it a place in authentic history. Its partial conquest was effected more than one hundred years later, under Claudius and his successors. During the Roman occupation Christianity was introduced, churches were planted, buildings erected, and bishops appointed. The missionaries came from Gaul, or perhaps from Asia Minor. Many of the members were probably Roman soldiers or traders. The churches were poor, and confined to the Roman settlements. When the imperial troops were withdrawn from the island, the churches perished. Hundreds of years later, missionaries found the ruins of the ancient edifices, a mournful testimony to the existence of that feeble light which the darkness and violence of heathenism had extinguished for a time.

After the departure of the Romans, the Saxons, Jutes, and Angles continued their attacks upon the Britons in ever-increasing numbers. These German tribes came from the bleak, inhospitable shores of the peninsula of Jutland, including Schleswig and Holstein. Although not savages, they

were extremely fierce, brutal, and cruel. Wherever they conquered, they exterminated or drove out the original settlers. Their trade was war. They were sea robbers or pirates, enterprising, daring, vindictive, and relentless. They harried the coasts of France and Italy, and are said even to have crossed the dark and stormy Atlantic and made a settlement on the New England coast. The religion of these pagan barbarians was of Scandinavian origin. The days of the week were named after their gods, and remain, continual reminders of "the hole of the pit whence we were dug." Sunday and Monday were devoted to the worship of the sun and moon. Tuesday was named for a supposed national deity, Tiu. Wednesday was dedicated to Woden, the god of War, Thursday to "Thor," the mighty Thunderer, the Jupiter of the Romans. On Friday the goddess "Freya," the Saxon Venus, the wife of Woden, was worshiped. Saturday was the day of Saetes, the sea-god—perhaps like the Roman Neptune. These were but a few of their many divinities. They believed in the immortality of the soul. They esteemed valor in battle the greatest of all virtues. Those who fell fighting bravely were admitted to Valhalla, the hall of Woden. There, reclining on couches, they drank their fill of ale from the skulls of their enemies. When not drinking ale (mead), they amused themselves by fighting one another. The food and drink of Woden was ale. Thus we see that their ruling passions were intemperance and revenge. After a battle they cast lots and crucified every tenth man among their captives. Such a sacrifice to Woden would, they believed, bring good luck and insure them a safe return. They preferred torturing their captives and listening to their cries of agony to receiving ransoms for them. One writer says, "Surpassing all nations except the early Huns in fierceness, idolaters of the most bloody rites, insatiable of plunder, and persevering in the purpose of rapine to a degree which no other nation ever knew, they were the pest and scourge of the north." They hated Christianity with a fanatical and relentless hatred, and took a savage delight in exterminating the missionaries and destroying the churches. They were compelled to bow to the power of the sword before they would allow themselves to be persuaded to bow to the cross; but when truly converted, they proved by their consecration, zeal, and self-sacrifice, the power of that gospel they had so sternly resisted.

Ireland had never been invaded by the Romans, and, up to this time, seems to have escaped the incursions of the cruel Norsemen. Its people were of the same race with the Gauls who inhabited France. In the fifth century, Patricius, or Patrick, a Celt of Gaul, was carried into Ireland, then called Erin, by one of its pagan kings. Patrick escaped from slavery and afterwards went to Rome, where he was educated. He insisted on becoming a missionary to Erin. Where others had failed, he met with wonderful

success. Before his death nearly the whole island had embraced Christianity. Filled with love, zeal, and devotion, numerous missionaries went out to carry the good tidings to other lands. The missionary enterprise became a passion with the Irish. Their schools for ministerial and higher education were famous throughout the world. Nobles and students flocked there from Britain, Gaul, and elsewhere. The school at Armagh had 7,000 students. The Venerable Bede says: "Teachers, books, food, and shelter were supplied at the cost of the nation. Letters and arts sprang up." The science and Biblical knowledge which fled from the continent took refuge in its schools. "Irish missionaries labored among the Picts of the Highlands, and among the Frisians of the Northern Seas." The most famous mission station was Iona. It was built by Columba, on a low island of barren rock off the west coast of Scotland. An English king named Oswald was educated there. When he ascended the throne he called for missionaries from among its monks. The first preacher sent out had little success. When he returned to Iona he said that among a people so stubborn and barbarous as those of Northumbria success was impossible. "Was it their stubbornness, or your severity?" asked Aiden, who was sitting by. "Did you forget God's Word, to give them the milk first and then the meat?" Aidan was sent out as the fittest man for the work. He traveled on foot, preaching among the peasants of Yorkshire and Northumbria. He founded a monastery on Lindisfarne, from which missionaries poured forth among the heathen kingdoms of the island. King Oswald acted as interpreter for the missionaries. He was a very pious man, and strove with all his power for the conversion of the whole of England.

Cuthbert was one of the greatest of English missionaries. He was very poor. When eight years old, a widow gave him a home. He was a shepherd on the bleak and barren uplands. He became a missionary to the Lowlands. At that time the country was covered with gloomy forests, swamps, and marshes. For a time he lived with some Irish missionaries in straw-roofed, log huts in the midst of "untilled solitudes." Later the spot became the site of Melrose Abbey and one of the most beautiful places in all England. Most of the peasantry were Christian only in name. They preferred their old gods and their old customs, and hated the new religion and its teachings. "Let nobody pray for these men," they said, when the missionaries were in danger. Cuthbert visited even the remote mountain villages. "Never did man die of hunger who served God faithfully," he would say, when nightfall found them hungry and homeless in the wilds. "Look at the eagle overhead. God can feed us through him, if He will." Once a snowstorm drove his boat on the coast of Scotland. "The snow closes the road along the shore. The storm bars our way over the sea,"

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complained his companions. "There is still the way to heaven that lies open," said Cuthbert.

While these intrepid men were laboring in the north, other missionaries from far-away Rome were at work in the south. Their leader was Augustine. They called themselves "Strangers from Rome." They had been sent by the pious Gregory. Years before, he had seen a number of slaves exposed for sale in the market-place at Rome. He was attracted by their fair skin, handsome faces, and golden hair. "From what country do these slaves come?" he asked the trader. "They are Angles," was the reply. "Not Angles, but angels," said Deacon Gregory. "From what country come they?" "From Deira," said the merchant. "Yes, plucked from God's anger, and called to Christ's mercy," said Gregory. He wished to go himself as a missionary to the Angles, but the pope would not permit him. Years after, when he became pope himself, he remembered the fair-haired captives, and sent Augustine to preach the gospel in their native land.

With the landing of Augustine at Kent, Christianity soon spread over England. King Ethelbert of Kent had married a French princess who was a Christian. He would not surrender his old gods; but he promised the missionaries shelter and protection. And so they marched into Canterbury, singing, "Turn from this city, O Lord, thine anger and wrath, and turn it from thy holy house, for we have sinned."

The coming of the missionaries from Rome brought England into contact with the learning and civilization of the continent. The arts began to flourish. The monks cleared the land, drained the marshes, and taught agriculture. Poetry, history, and literature were born and carefully nurtured. The classical languages were studied, and splendid educational institutions were founded. The most famous of these were at Jarrow and York. One of the greatest scholars of the world, in his day, was Bede. He lived all his life at Jarrow. His constant pleasure was in learning, or teaching and writing. He made himself master of the whole range of the science of his time. He is called "the father of English learning." He even knew Greek, a rare accomplishment in his day. He translated into English the Gospel of John, besides writing forty-five books on astronomy, meteorology, physics, medicine, arithmetic, grammar, rhetoric, philosophy, and music, besides numerous works on theology. He died in 735. On his deathbed he completed his translation of the Gospel of John. His friends begged him to rest. "I don't want my boys to read a lie, or to work to no purpose after I am gone," he said. Night after night he lay unable to sleep. One morning at dawn he called his pupils around him and bade them write. "There is still a chapter wanting," said the scribe, as the sun rose, "and it is hard for thee to question thyself any longer." "It is

easily done," said the scholar; "take thy pen, and write quickly." The day wore on to evening. Many friends had come, with tears, to bid him farewell. "There is yet one sentence unwritten, dear master," said the scribe. "Write it quickly," said the dying saint. "It is finished," said the boy at length. "You speak truth," said Bede, "all is finished now." In a little while he passed away, singing "Glory to God."

By such men as Patrick, in Ireland; Columba, in Scotland; Aidan, Cuthbert, Augustine, and Bede in England, the conversion of the English-speaking peoples was effected. These missionaries brought with them the blessings and comforts of civilization, learning, and religion. We are destined to extend these blessings to the ends of the earth. In the first three hundred years of the church's history there were no missionary societies, and no organized efforts; and yet Christianity had leavened the vast Roman Empire. "Every congregation," says Dr. Schaff, "was a missionary society, and every Christian believer a missionary inflamed by the love of Christ to convert his fellow-men." "Every Christian laborer," says Tertullian, "both finds out God and manifests him." Mechanics, weavers, and rustics were its zealous propagators. Women and slaves taught it in the homes. The city churches sent their missionaries to the villages. The seed grew up while men slept. The merchant, the mariner, the master, the mistress, the slave, the laborer, the legionary all helped to spread the gospel whose power to save they had so happily experienced.

The English-speaking peoples are debtors to the Hindu, the Chinaman, the African, the Hottentot. Unless the precious gift be used, it will perish. The more we give, the more we have. May God help us to continue and to multiply our efforts! God seems to have placed the evangelization of the world in our hands, for, even to-day, outside of the English-speaking people and Germany, practically nothing is done in behalf of Protestant missions in non-Christian lands.

Cadiz, Ky.

FROM A HINDU CATECHISM.

- | | |
|---|--|
| 1. What is cruel?
The heart of a viper. | 2. What bewitches like wine?
A woman. |
| 2. What is more cruel than that?
The heart of a woman. | 3. Who is the wisest of the wise?
He who has not been deceived by women, who may be compared to malignant fiends. |
| 3. What is cruelest of all?
The heart of a sonless, penniless widow. | 4. What are fetters to a man.
Woman. |
| Again: | 5. What is that which can not be trusted?
Woman. |
| 1. What is the chief gate to hell?
A woman. | |

SOME CHEERING CHILDREN'S DAY RETURNS.

Our offering was about \$112.—Mrs. Nettie Poor, Long Beach, Cal.

Our children's offering amounted to something over \$370.—R. H. Orr, Pomona, Cal.

The offering from our country school was \$105.—John H. Smith, Nameless Creek, Ind.

Central Sunday-school has the largest offering in her history—\$300.—J. E. Lynn, Warren, O.

Our offering amounted to something over \$100. We think this fine for this new Fourteenth Street Sunday-school.—T. C. McClelland, Wellsville, O.

Our little school had 119 present on Children's Day, and the offering was \$71.65. Our apportionment was \$50.—George H. Hull, Second Church, Rock Island, Ill.

Our combined Children's Day offering was \$118.86. We have so far surpassed anything heretofore that there

We have many more reports fully as worthy of mention as these, but lack of space forbids their publication.

is no comparison.—R. C. Harding, Belleville, Kan.

I know that you will rejoice with us that we are able to send you our check for \$143.03, our Children's Day offering for Foreign Missions.—B. B. Somes, Belleview, Pa.

Our offering will amount to \$100 or more. Our Sunday-school is small, about fifty, but all are learning to give.—Z. B. Peoples, Mt. Gilead, O.

[This is a country school.]

We are proud of our offering from this little school. We worked hard and everybody responded loyally. Some doubted, but it seemed easy to raise the offering of \$68.80.—Edd. Keith, Oaktown, Ind.

We were delighted with the exercise, and had a great day. Our offering for this small school was \$50. I offered to give one dollar for each one that would do as much, and twenty-one took me up. We are all happy.—G. W. Stillions, Rome, Miss.

as worthy of mention as these, but

NOTES FROM THE WORKERS.

M. B. Madden, of Japan, reports twenty-three additions in the Sendai district in the last month.

R. D. McCoy reports an increase of thirty in the attendance at Drake College, Tokyo, in the last term.

Dr. C. L. Pickett, of the Philippines, reports thirty-one baptized in Laoag and the region round about.

Miss Bertha Clawson, of Tokyo, has reached home on furlough. She came

on the "Tenyo Maru," and landed in San Francisco.

I had no idea one could like his work so well, and get so much genuine pleasure out of it.—Chas. P. Hedges, Bolenge, Africa.

Mr. and Mrs. Ogden, at Batang, on the Tibetan border, are rejoicing over the arrival of a little daughter who was born on the 28th of March. Her name is Clara Ruth. She is thought to be a great child.

During the hot season things move slowly, but the Lord has been good to us. In the first half of May there were ten baptized in the Central Chapel in Manila.—Bruce L. Kershner.

It is a pleasure for me to do what I can for the advancement of our work here. The prospects are very bright. Baptisms are getting to be almost a daily occurrence in Manila. We are in a constant revival.—Leslie Wolfe, Manila.

Miss Rose T. Armbruster, of Japan, has spent three weeks in Ontario, visiting and speaking in the following churches: Bowmanville, Guelph, Everton, Hillsburg, Glencairn, Kilsyth, Owen Sound, and Toronto. She has been cordially received everywhere.

Murayama San, one of our native Japanese preachers, held services for ten days in Tokyo, and had thirty-eight inquirers. A. W. Place held services for a week near the Imperial University and had fifty-eight inquirers. Could he have remained two

weeks, many would have been ready for baptism.

Eleven students in the Bible College in Tokyo are doing good work, not only in the class, but also in practical Christian work, in which they engage in our various churches and Bible-schools in the city and vicinity. Frank Naotaro Otsuka is entering earnestly into the work of the school.

W. H. Erskine, of Japan, travels much and preaches many times. He has made a very successful trip through the Sendai and the Akita districts. He was called by the Christians in a town north of Akita to hold a series of meetings with them. They bore the expense and did all the inviting of the workers. Usually the missionary has to tell the people that he is coming; in this case he was asked to come. The house was crowded, and the after-meetings were very successful. The missionary never returned from a meeting with greater enthusiasm.



The home of Alexander Campbell, at Bethany, West Virginia. Bethany is but a short distance from Pittsburg. A visit to this home will be one of the rare treats afforded delegates to the Pittsburg Centennial Convention.

AMONG OUR MISSIONARIES.

LETTERS FROM THE FIELD.

INDIA.

The Harda Sunday-school.

H. L. J.

As I have been asked to give a brief account of the Sunday-school in connection with the Harda Christian Church, I do so with much pleasure. This little school is for the children of the English-speaking population, and is composed mostly of the children of railway employees. At present we have twenty-one children's names on the register, most of whom are very young. Eight out of the twenty-one attend boarding schools in Bombay, Nagpur, Lucknow, and Mussoorie, so we can only have a full attendance during the holiday seasons. This, of course, makes it difficult to obtain the best results, for the children who are well able to study are obliged to be absent during the greater part of the year. Last year we made our first attempt to pass the "All-India Scripture Examination," with the result that all four who went up passed successfully—two taking first-class certificates, and two second-class. We hope to try again this year, although the subject is a more difficult one. We have three missionary boxes, in which the children love to hear their coins drop, one by one, through the hole in the lid. One is in the shape of a Bible, and the contents go to the children's branch of the British and Foreign Bible Society, through our good friend Mrs. Wynn-coop. This year our box contained \$4.35, and at the annual meeting, held at Allahabad on the 26th instant, the Harda Sunday-school was represented by a boy carrying a banner on which

"Harda" was written in large, red letters on a white ground.

The second box is rather peculiar in shape, and made to hold plenty of money. I wish we could fill it, but our number is too small to be able to do that. On the front of this box is a picture of a group of boys and girls who were admitted in one day into the Barnardoes Homes, and over it is written, "No destitute child is ever refused admittance." This box is opened every July and the contents sent to Mr. W. Baker, who is Dr. Barnardoes's worthy successor. This year we have sent \$5 to this good cause.

The third box is an ordinary little money box, but I think it is the one most loved by the children, because their interest is there centered in two little children whom they consider as their very own. There are 12,000 little cripples in London—all more or less helpless, and our little friends, Willie and Elizabeth, are two out of that number, given to the Harda Sunday-school by Sir John Kirk, of the Ragged School Union and Shaftesbury Society, to love and care for in the best way we can. First, we brighten their lives with frequent letters, picture post-cards, a little story-book, or any other treasures we can find, and each letter is answered by the children themselves. When we write we always inclosed an addressed envelope, already stamped with an English stamp, so that it costs them nothing. Last July we sent to Sir John Kirk \$3.65, and with this money he arranged a seaside holiday for each of our children. In November we sent him \$2.50, to be divided between the two homes as a surprise Christ-

mas present, while later on we prepared a box containing a doll and two sets of clothes, a necklace, and a warm pair of stockings for Elizabeth; a nice toy ship, a watch-chain, and a warm pair of stockings for Willie, besides other little gifts for little brothers and sister. Willie's mother, a widow, writes thus: "I must now thank you for myself for your kindness in sending five shillings for Willie, and also for the little presents. Willie was so delighted with the little ship, and I know you will be pleased to hear that I put a little more to the five shillings and bought him a nice, warm suit for Sundays." Elizabeth writes that her mother has bought her a new set of underclothes with the five shillings, and that she is very pleased with her dolly and the necklace. I think that one blessing that has come to us is this, that the Harda children are really learning that "it is more blessed to give than to receive."

Harda.

Commencement Day at Jubbulpore.

O. J. Grainger.

On May 4th the annual Commencement of the Jubbulpore Bible College took place. There were four graduates, and besides these two young men left the school who had graduated a year ago, but had staid on to do some extra work.

The day was fine. On account of rain late in April the heat was not so great as is usual at this time of year. Early in the morning all the students, men and women, with their best clothing on, and all smiling and happy, came to the mission bungalow to have their pictures taken. Pictures of the men, the women, and of the graduating class were taken. When this was all finished, all repaired to the college hall, where the Commencement exercises took place. The exer-

cises were conducted by the principal of the college, and the address of the occasion was delivered by J. G. MacGavran, of Bilaspur. After the address the diplomas were awarded to those who had finished the course.

The two who had taken an extra year's work were Panna Lal and Kanchedi Lal. These two young men were orphan boys in our Damoh Orphanage. They were sent here a little over four years ago, and so have had a good, long course in the college. Panna Lal will stay in Jubbulpore to do evangelistic work, and will assist in reading proof and correcting copy for our Hindi newspaper, the *Christian Saha-yak*. He is still quite a young man, and we think that as he grows older he will develop into a strong worker. He was married about two months ago to Priya, a young woman from the Deogarh Girls' Orphanage. She will next year take some studies in the Bible College.

Kanchedi Lal has gone to Bilaspur to work among the villagers in that district. He is a tall, slender young man, who, while not brilliant, will do good, faithful work. It is the faithful ones that come out well in the end, and we count more on them than on those who are merely brilliant. Kanchedi was married to Kripa Bai, a fine young woman in Deogarh, about a year ago; but within two months of his marriage his wife died from the bite of a snake that crawled into her bed at night. This sad circumstance has made his life the last year a lonesome one.

The four young men who this year finished the regular course are Bal Chand, Damaru, Samson, and Ram Prashad. We expect good work of them all.

Bal Chand was picked up in the famine by Ben Mitchel at Bina. He was, after some time, sent to Damoh, where he did work in the kitchen for

Mrs. Rambo. The missionaries soon recognized that he was a very bright young man and put him into school. He went through the school at Damoh, and after teaching for a while was sent to Jubbulpore. He is perhaps the strongest student in the school the last year. He was married before coming to Jubbulpore, and has two children. His wife, Balgiya Bai, received a certificate of having prepared herself for work among women and children in the zenanas. During his stay in Jubbulpore, Bal Chand has built up a fine Sunday-school among Hindu and Mohammedan boys and girls in the native quarter of the town. His wife went with him most of the time to teach the girls.

Damaru is the son of a farmer who had to leave his fields on account of the famine. The boy came to the Damoh Orphanage, and after finishing the school work and teaching for a year, came to Jubbulpore at the same time with Bal Chand. He and Bal Chand had been chums, and have worked together during their college course. Damaru is strong in debate. He is quick to grasp a point, and has a logical mind. The Brahmans who try to spoil the preaching in the bazaar by stirring up arguments very seldom are able to make any headway against Damaru. He has one difficulty with which he constantly has to contend, and that is an impediment in his speech. He also has done practical work in Sunday-school and bazar during his time in Bible College. Damaru's wife, Prembai, is one of the bright girls of the Mahoba Orphanage. She will make a good worker among women. They have two children.

Samson and his wife, Anandi Bai, are Bengalis. They come from Deogarh. They have two children—girls. He and his wife have gone to work with the C. W. B. M. missionaries in Jhansi.

Ram Prashad is from what is known is the Chhattisgarh. He is originally from the Satnami people. He was taken in in famine time by Mr. Gordon, who had him educated, and seeing that he had promise of making something, sent him to the Bible College. His wife, Champa, is also from that people. They are a good couple. Ram Prashad has had to work hard to get through his course, but his development in the school has been marked.

Bal Chand is to work with Mr. MacGavran in Bilaspur, Damaru with Mr. Rioch in Mungeli, and Ram Prashad with the Harda missionaries.

The whole mission is rejoicing in the work of the Bible College, and that we are beginning to raise up a force of Indian workers of our own. It is these young men of India who are the hope of the church in India. May the Lord make them faithful and their work fruitful!

Jubbulpore.

On a Sunday Evening.

Dr. G. E. Miller.

Surely there are many unlooked-for blessings in this life, and many an unexpected success. Yester evening we had not even thought of going to any village, much less holding a successful meeting. Yet, within an hour's time of our first coming together we were in the midst of an interested crowd of sixty or more villagers, singing and talking to them.

Miss Griffith started the current flowing. She came by our place on her way to see if she could interest some girls of the town of Hardipur in a new school she was opening up. The Benlehrs and I had planned to go to Christian Endeavor, but the discussion of a case of church discipline came up and Christian Endeavor time slipped away. So we went over to

this village instead, where we have a Sunday-school of sixty members.

There were nine of us all together, four missionaries, two helpers—Mr. Brown and Mr. Thomas—and three of the boys. We sang some “bhagans” for the people; then we conversed with our dusky neighbors about various things,—hurts, bruises, cows, harvest, etc. Mr. Benlehr perched himself upon a mud wall in a not very dignified manner, and began a conversation with the boys. Their pet deer and our pet dog furnished the necessary “get-the-wedge-in” theme. Some of the people came to me to get the doctor’s advice as to what they should do about their sprains, bruises, sore eyes, etc. I suppose they will follow it as they usually do, which is far from explicitly. And the women folk—well, I do not know what they did talk about, but they did enough of it.

After this we went to another part of town—to the Judæan quarters, you might say, for every village almost is large enough to have a Judæa and a Samaria; and, as of old, the Jews have no dealings with the Samaritans. A great number of children followed us, however. The children are allowed greater privileges of mingling than are their elders.

Here we sang a couple of “bhagans,” and Mr. Benlehr talked a short time to the people. He spoke first of the filthy, obscene songs they were used to hearing, and compared them to the ones we had just sung, and how that they were good for the children to hear and learn. Then he launched out upon the one great theme, the Christ, the Son of the living God and the Savior of the world. “It will profit you nothing to worship stones,” he said. “You may worship this bed here, but you will receive no benefit thereby. You should worship the true and the living God, and Christ who is God’s Son, who loved us and gave his life for us.”

He further said: “Do your Pundits help you in time of need? Do they come to your houses and visit you and have an interest in you? No, you go to them and give them of your money, but they do nothing for you in turn. Would a Brahmin come into your house and give you a drink of water were you ill? No. He would pass by on this road here and never turn aside to help you.”

He next spoke of the children, how that they should be cared for and kept from sin, and how that parents could not be able to do this without first mending their own characters and overcoming their own sins.

The people listened well, and seemed much impressed. Really I think many people in India realize their sinful condition and would like to do better, but circumstances and their apathy make it very hard for them to act. We have hopes for this town here. The people are friendly toward us and welcome us in their midst. We have a Sunday-school there, and we are striving to get the children to go to day school. The children no longer fear the missionaries, but hang about us from the time we arrive until we leave, listen to our words and learn our songs. And all this will have its influence. It is as Mr. Benlehr said yesterday, “These children are obtaining religious ideas in Sunday-school and they are learning religious songs. They will be repeating these things and singing these songs at all times, and this is bound to have an influence upon the minds of the people, even though they may not realize it.”

As we left the place we had a parting shot at a lazy old pipe-smoking Pundit, who was there sponging off the people. He had been sent for all the way from Jhansi. I suppose the temple priests there have heard of our success in this town, and they have sent down a man to hold the fort.

Surely this is a land of degenerate religious teachers, worse by far than the low caste people whom they despise. Verily many a despised sweeper and Chamar (tanner) will feast in Paradise, and many a proud Brahmin Pundit will gnash his teeth in hell; and many of them will gnash their teeth before getting as far as that nether region of warmth; for the Pundit's power is being undermined. The more educated the people become the less they fear him; and when they shall find out what a fraud he really is, he will find himself ousted from an easy and lucrative position, and he may rage in vain to get it back again. Truly daybreak is coming in this benighted land. The horizon is aglow with the refulgence of the glory of the Lord Jesus Christ, whose inheritance is all the earth.

Damoh.

Mungeli News.

David Rioch.

A young Malguzar, the headman of a village about four miles from Mungeli, has been visiting us when he came to town. He is very much interested in Christ and his teachings. He has said that he wishes to become a Christian. He has a good face, seems earnest, and wants to know. We have had many talks with him and have lent him books. A few days ago he sent me a letter, asking me to place a teacher in his village, to teach his people our religion. This is a new request. We are getting many pleas for schools, but never before has one come from a Malguzar to teach his people the righteousness of Christ. To us this seems one of the opportunities that come but seldom. We are troubled because we do not have a man who knows the language of these people, that is worthy of this great trust. We are praying for a man to be sent to us. The Lord

knows what is best and will provide the man in His own way and time.

Advance Work in Barela.

The opening of the hospital work in Barela and its marked success from the beginning made us realize that, if we were to improve our opportunities, we must have more workers in that place. Chinna, a graduate of the Bible College, and his wife, Biswasa, one of Miss Kingsbury's bright girls and also Itwari, a blind man, and his wife, Sukwara, were sent there to take up the evangelistic work. I have also written to the Government authorities asking them to give over to us the school, and in a short time we expect to have it under our care. The evangelistic work is being pushed. Daily the young men are in the villages and bazaars around them telling the Story. In many villages the people have never heard the message before. Sometimes the whole party, the hospital assistant and his wife, and the evangelists and their wives, join forces and all go together, the men speaking to the men, and the women to the women. In this way they are having some most interesting meetings.

That the evangelists might get a better knowledge of their district, a party of five of us started out on a week's trip. We had been informed of some stray Christians that had wandered away, and we wished to see if we could lead them back into the fold again. Although it was the hot season and hardly the time for touring, yet we soon realized that it was the time of year to get the people out to night meetings. Our first meeting was in Barela itself. We used the magic lantern, showing pictures of the Life of Christ. A great crowd gathered, and it was almost midnight before we could close. We were on the road early in the morning and reached our next camping

place before the extreme heat of the day. We passed through a number of villages on our way, preaching and announcing the lantern meeting that night. It was a dense crowd that greeted us, and from 9.30 until 11.30 the good work went on. These people having never seen such pictures nor heard the story before, were greatly interested. The next day we visited Lata and Samatal, two outstations of the Bilaspur work. The former is on the Mungeli side of the river and very much nearer Barela than Bilaspur. Mr. McGavran feels that we ought to prevail on the Lata brethren to throw their lot in with us. We spent considerable time with these brethren and had services with them in both stations. At night we had a lantern meeting at Lata, to which a great crowd came. The Christians in these outstations far from the missionaries do appreciate such a visit. It gives them courage to go on in their fight, for they do have many trials and persecutions to contend with. We were glad to have had this fellowship with them. Our next journey was across country, where the road is anywhere. After a difficult and hot march, we came to a Moham-medan town with its white Mosque. We were well received there. The head constable, to whom I went, sent at once for the Malguzar of the town, who gave orders for the pitching of our tent, for grass and straw for our animals, and also for fire wood. I soon found out that the head constable had received his early education in our mission school in Bilaspur. He was very friendly. He sent for the headmen of the villages near and told them to call their people to a night meeting. That night we had our greatest crowd. The police called the people. They came from the town and five villages. It was almost midnight before we got through, the people wanted to hear and see more.

We were up early next morning and off to another point, where we were greeted with great crowds, and where the Malguzar and the people pleaded for a school for their children.

If a man could only stand the strain of the great heat, and, what is still worse, the water, this is the time to be in camp. Water is the hard problem. The people of these parts do not dig wells. The ponds of water, at this time of year, always low, where the people have bathed and washed their clothes all year, the buffaloes and pigs have wallowed, are not without taste. The water certainly has body to it. It is meat and drink to the native. Boiling does not affect the taste very much. Somehow it gives me indigestion. I don't like it. Do you know what heat is? Do you know what it is to be thirsty? I shall get my water from headquarters in the future. There is also a Headquarters for the Living Water, let us get more of it from there. We had a most blessed trip and we are anxious for another, just as soon as we can get away. The work is immense and the laborers are few. Barela ought to have a missionary. Pendridih needs one badly. There should be two men in Mungeli. There are two missionaries, where there is room for eight, each one having all the work he or she could do. We are praying that the Lord of the harvest will send reapers.

Mungeli, India.

From Harda.

Dr. Jennie V. Fleming.

Every one is rejoicing in the fact that the hot season will soon be over and the rains will soon be here. What a relief it will be to see everything fresh and green again, after being dry and brown for so long!

May is the month of vacation for

the schools. They are closed from the first of May until the middle of June. During this vacation time we have a number of young men and women who have very little to do. It is not good for any of us to be idle, but these young people have not the advantages of good books and papers and helpful surroundings that our young people have at home. There is so little to help them. So we decided to have a prayer-meeting every evening during the vacation. A committee of young men was appointed, and they chose the Gospel and Epistles of John for our study, taking a chapter a day, and also appointed a leader for each day. The meetings were from six to seven in the evening, after the extreme heat of the day, and they have been well attended. We feel they have been a help to us all. One evening after the meeting, I invited those present to stay and have tea with me. Tea and sandwiches were served, and they stayed and played games for about an hour. There were about thirty present.

A few evenings after this Dr. Drummond invited every one to his bungalow to spend the evening. A program had been prepared, games were played, and refreshments served. Every one had a happy time.

M. J. Shah, pastor of our Hindustani Church, and five of our young men, are now out on a ten days' evangelistic tour. They will visit as many villages as possible and preach the Gospel to the people. We pray that the seed may fall on good ground.

With Miss Thompson home on furlough and Miss Franklin transferred, we are very much in need of more workers now, and we hope the time is not far distant when they may be sent to us.

The hospital work has been heavy during the last month. There were a few cases of cholera, but we are thankful there was not an epidemic.

Patients come from villages far and near, and often stay a long time if the trouble calls for long treatment. They hear the Gospel every day. Some time ago a husband and wife and two children came. The woman's foot was a terrible sight and amputation was necessary. When she was well again we had a wooden leg made for her, and she was so happy to be able to walk again. She had not walked for more than a year. The husband said to us: "You have given her new life; we will never forget you. People in our village will be astonished, for they have never seen anything like it before." If we could only have an evangelist to follow up these cases, he would be well received in this village, because of the friendship of this family. But we have no evangelist. The laborers, indeed, are few.

JAPAN.

Sendai.

From May 1, 1908, to April 30, 1909, there have been seventy-five added in the Sendai district.

One man baptized said: "Yes, I was sprinkled some time ago, but I did not know what it was for. I supposed it was some sort of preparation for baptism. No, I know that is not baptism. I want the real thing now." He was satisfied with immersion.

Mitsui San, one of the best evangelists in Japan, sails for the United States to study church and Sunday-school methods. He has leave of absence for two years.

Osaka.

Children's Day was observed in the Tennoji Church in June. The day was rainy, but the children came anyway. The program was very good; the offering amounted to \$1.50.

The Baptists met in conference in

Arima in June. The members of our mission in Osaka were invited to meet with them. One of their men said: "What the Baptists and Disciples need to bring about union in Japan, is to get acquainted."

Joshi Sei Gakuin.

Mary F. Lediard.

The Christian Endeavor Society has had two rousing meetings this month. The college library had been made attractive by flowers and plants, and the program was well carried out. After the opening exercises of reading and prayer, Mrs. Marsh sang a solo. Then Mr. Sawaye, the national secretary, addressed the students from both schools. Kawai San, the pastor of the Koishikawa Church, followed with a short address, after which the girls sang an English song. It was an interesting and instructive meeting. We feel that the Christian Endeavor Movement has been and will be a great factor in bringing Japan to Christ.

The second meeting was Y. W. C. T. U. one. Mrs. Yajima, the Frances Willard of Japan, now seventy years of age, spoke to the girls on the text, "Ye are the temples of the living God," treating the subject from the temperance point of view. Mrs. Yajima is a remarkable woman; she has organized the Temperance Movement in Japan, and has been from the beginning its chief support. Her bill prohibiting the sale of cigarettes to minors, after many failures, has finally become a law. That in itself is a life's work; for cigarette smoking is one of the great evils of Japan, as any one knows who travels by rail; for as yet non-smoking carriages are not provided. Mrs. Yajima is attacking other evils in Japan, and we trust that she will be successful.

Miss Davis, one of the foreign representatives of the Y. W. C. T. U.,

spoke to the girls also. She set forth the different branches of the work and their various aims. As a result of this meeting, we expect a Y. W. C. T. U. will be organized among the girls.

Fifty Years of Missionary Effort in Japan.

Mrs. P. A. Davey.

This closes fifty years of missionary effort in Japan. Who can sum up the results of the teaching and preaching of the Christian religion in that period? Still more, who count the numberless faithful efforts which have produced this result? The work had its day of small things. The greater enterprises had their early beginnings; but there were many small efforts from which it could not be hoped that large results would come; but who shall say that these very efforts have not been the greatest factor in the main results? So we are emboldened to tell of some of the small doings in connection with our work.

We have a very interesting Sunday-school among the poorer children of the neighborhood. It is held in a small Japanese room at the foot of a hill. Two students from the Women's College have taught here faithfully for a long time. Recently a meeting for mothers has been commenced. The teachers go to the homes and invite the women, who respond gladly. The mothers are busy and can come only when their duties permit. Even then they must bring their babies with them. At the second meeting we had ten mothers and eight babies. The women listened with eager faces as the speaker told of the mother love in the heart of God.

The children of this Sunday-school came lately for a picnic to the garden of the mission home and had a good time. The women of the church came

also to the garden this year for their usual spring outing.

There have been six baptisms at the Koishikawa Church in the last three months, two men and four women. There is nothing that gives us so much joy and causes us to feel the need that makes the whole world kin, as to hear the Savior's name confessed, and to see the Japanese entering upon the Christian life. It compensates for all the sermons we hear and can not understand, and the services which we attend and in which we can not fully participate. We pray that these small efforts may mingle in the next fifty years of the history of missions in Japan, and help to make the crowning glory of a nation won to Christ.

CHINA.

Will It Rain Or Not?

F. C. Buck.

Except one refreshing shower about a month ago, it has not rained for many weeks in this part of China, and I dare say in China generally. It is customary to have much rain at this season, and the rivers usually are up. This year not.

Considering the fact that China is a great rice producing and consuming country, this is a very grave situation indeed, since rice requires flooded fields for its cultivation and growth.

For two weeks the people have been quite stirred up over the matter, for they know all too well what drouth means.

Indeed, they have come to regard this event a grave matter, and one to be solved by prayer. Prayer, yes, prayer for rain. I don't know if people generally pray for it, but the magistrate prays for them at least. The rulers are regarded as intermediaries, so the Hsien has been going daily to the city temple, a few steps from our

compound, to burn incense, kowtow and pray the idol to send rain. At first, three days were appointed specially, but the rain having failed he goes every day, I was informed to-day. I saw him approaching the temple one morning with his retinue and official chair and carrying a bunch of sticks of burning incense. I was curious, but I did not presume to follow, for I knew about what he would do.

It seems to be a custom also to stretch many, many strings of paper banners from building to building across the narrow street till it looks very truly like a gala day such as they really seek to make it! The banners are cut in fancy patterns often, and some have characters or mottoes written upon them. Just why this decorative demonstration I can not tell, unless perchance to show they still have faith, and are feeling in no angry mood towards the powers that be. The people have faith indeed, for they are going on now with the planting of the rice as if they certainly expected abundant showers to fill their many reservoirs used in flooding the terraces of paddy fields. In most cases, these reserve tanks are dried out and there is no hope of more water till it rains. Still they plant.

In recent years there have been several methods of praying for rain. My Chinese teacher told me some days ago that rain is being asked of heaven. Then I told him the story of Elijah and his drouth and rain. Having finished, I asked him to tell me some stories of their usage at such times, which he did.

The first he told was a sort of dragon procession at Nankin, his home, six or seven years ago. The dragon was made of black cloth. The Chinese have a very skillful way of making these dragons so they can be carried by on poles by men stationed

at various points along the monstrously long, large, serpent-like body. By skillful maneuvering of these sections, the creature may be made to wind in and out, up and down, each fellow repeating the motions of the one in front of him, so the monster seems to crawl just like a snake. Along with this hideous creature with snapping jaws were carried lanterns of different kinds. Large buckets of water were carried along and used in sprinkling the streets, thus resembling, of course, the falling of rain as the water fell from the willow branches with which it was sprinkled.

The Chinese sometimes fire cannon when in need of rain, thinking that by rupturing the clouds thus the water can run out of them. At other times when rain is too abundant cannons may be discharged to cause the rain to cease. There seems to be a hilarity about all this, indicative indeed of a distinctive type of mind.

Some people, too, the teacher said, take tadpoles from the receptacles for rain water, place them in a smaller vessel, carry them to the King Dragon Temple, and there amid burning incense bump their heads on the ground to the "wrigglers" and beseech them to send rain. If it rains they are highly esteemed and escorted back home.

In olden times different methods obtained it seems. During a drouth in the Shan dynasty, Shan Wang cut off the tips of his fingers and his hair in behalf of his people as he implored heaven for rain. His intercession is said also to have been rewarded with abundance of rain.

In these latter days strange things are happening. The "foreigner" is being asked to pray to his God. The foreigner prays, however, with the usual "if it be Thy will," for some are wondering perchance if the kind Father may not have a purpose in

withholding that will be of greater benefit than would the giving.

Lu Chow Fu, China.

P. S.—Since the writing of this a good rain has come—more promised.

PHILIPPINES.

Good Tidings From Manila.

Leslie W. Wolfe.

The person who could not be happy over the present prospects in our work here, would indeed be a thorough pessimist. The attendance at the meetings, the number of conversions, and the general enthusiasm on the part of the evangelists and other native brethren is unprecedented in the history of our work here. This advance is being made in spite of the fact that there is at present a bitter anti-American feeling prevailing, and a general clamor for political independence. About five thousand members have left the Methodist Episcopal Church and organized an independent Methodist Episcopal Church. This was an anti-American revolt, because all the higher officers in the church were Americans. We have repeatedly explained to our native brethren that all are brethren, and that the missionaries are not here to exercise authority over them, but merely to teach and help them. There is less prejudice against our mission now than ever before. Victorino Francisco, who, about two years ago, disassociated himself and his congregation from the mission, has repeatedly declared recently that he wished himself and his congregation to be considered as our brethren as formerly. The form of church government we teach is just what the average Filipino wants, because it accords with his political ideas. The doors of opportunity are wide open to us here in the Philippines. We have set our stakes at five hundred baptisms for

this year. If we had enough efficient evangelists to send into all the open doors we could report many times that number.

Manila, P. I.

AFRICA.

The First White Woman Up the Momboyo River.

Mrs. L. F. Jaggard.

We came to Longa, January 29th. At Longa a white woman was a rare sight. Mrs. Hensey was the first lady missionary to land here, she having stopped over night on the way up to Monieka, about a year ago. Many people in the interior had never seen a white woman. A few days after arriving, I went down to the village to the weekly market, where many women from the back country bring their garden produce to trade for fish. Many of the small children ran from me, crying for their mothers. One woman asked me if I was Lonkundo (a native).

For a few weeks our mud house, furniture, and manner of living were a source of much curiosity and amazement to the pure heathen people.

In February Dr. Jaggard was called to Monieka on account of the serious illness of Mr. Eldred. I had the pleasure of making this trip with him. In that part of the country a white woman is held in the highest esteem, and I received greetings of the highest honor from many of the old men which they would never dream of giving to a woman of their own race. While there the people welcomed us heartily and seemed very favorable to the work of the gospel. We made the trip up river on the S. A. B. trading steamer, but the trip home was made in a native canoe. This was my first long canoe ride, being two days coming down to Longa.

In April Mr. Eldred and Dr. Jaggard took me with them on a trip up the

Momboyo River. The party consisted of ourselves and forty-two natives in three native canoes.

A white woman had never been up the Momboyo River before. Several days' journey up that river, the missionaries had been asked: "Where did you come from?" "We have never seen a white woman of your race!" "Have you no mothers?"

About one day's journey from Longa we stopped at a native village to cook some food. When the paddlers told the people that I was a woman of the white race, they said, "Let her get out of the canoe so we can see her walk." I got out and began shaking hands with them, and some one said, "Come, friends, shake hands with a spirit." They seemed to be much amazed that I could walk, talk, and eat as other people.

We were two days and a half making the trip to Lotumbe, our farthest outpost. We stayed at Lotumbe from Friday till Monday, showing the pictures with the stereopticon, and on Sunday two were baptized.

One day we went to a little inland village, and Mr. Eldred told the people that I was a woman of the white race, and they said: "What! That a woman! Not the priest?" They thought I was the Catholic priest because I wore a black dress somewhat resembling the black gowns worn by the priests.

Monday morning we went up river to Ifulu, about fourteen miles from Lotumbe. We saw very few people, as they had received word that a State man was coming, and therefore had flown to the woods.

Tuesday Mr. Eldred left for Bolenge, and Dr. Jaggard and I made a two days' trip overland, passing through two large villages on our way to Lotumbe. At one place some one asked me to take down my hair, but the native evangelist said that I should not do it till the evening service. We thought this a novel entertainment,

but one must forget formality in their efforts to lead these simple-minded people.

My work here consists of such a variety that it is hardly possible to write a description of it. We have six orphans; two girls and one boy coming with us from Bolenge, and since coming here we have taken in two small girls and one boy. They help me with the housework and also keep me from idling away many minutes, for one can certainly keep busy most of the time keeping them out of mischief and teaching them to be clean.

I am supposed to be keeping house for Dr. Jaggard and Mr. Eldred, but will confess that one's aspirations in that direction are not elevated much by living and cooking in mud houses.

We have a three-room mud house. Mr. Eldred has one room for library and sleeping room. Dr. Jaggard and I one. One room is dining room, medicine house, and general palaver house for the natives.

Back of our living house about two rods is our mud kitchen. In one end is a small room where our four native girls sleep.

Every Thursday I have a service for the women. At first the meetings were only of Christian women, but soon other women in the village expressed a desire to come and we gladly welcomed them.

Pioneer life is not the most easy or pleasant, but one does not have much time to get lonesome.

Longa.

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